/195 cont./

d) Death

761 776 165 164 [262] [762] According to the belief of the Paez, death occurs chiefly through the action of the evil shamans (nyic) or the evil spirits ec̆, tus̃, and gĕlyómp (see "Religion" /see pp. 191ff./). Included here also is the not infrequent cause of death through consumption. Causes of death of children are chiefly whooping cough, as well as stomach and intestinal disorders, the latter brought about by a diet very unsuitable for children. Suicide is completely unknown.

764 [763] [203] [765] [192] The death of a member of the community is passed on from man to man by members of the family and neighbors. There is no public mourning or lamentation; upon the death of small children, people act as though they were glad, since the children are now "little angels." (Among the colonists, as well as among the Paez, the Spanish word "angelito" is used.) In former times it was customary to abandon the house when death occurred and to leave the deceased and some food in it (Castillo i Orosco, p. IX).

764 184 The manner of burial is the same for men, women, and children; there are no social differences. A few customs in other Paez communities, however, differ from those of the Calderun. Therefore the burial of the dead in Calderas will be described first.

[177] [291] For burial the deceased is dressed if possible in purchased, that is, "white" clothing, even if he was the poorest of the poor and had never worn such clothing. For this reason the relatives incur considerable expense, which often cannot be paid for a long time. Burial takes place the day after death. Only the feet of the deceased are washed. This work, as well as dressing the deceased, may be done by relatives or even by outsiders; they must, /196/ however, always be men, even in the case of female deceased persons. The body is taken by two men on a bier made of two tree trunks to the graveyard next to the church, where two other men, usually relatives, have already dug the grave. The latter is trapezoid-shaped, a good shoulder's breadth at head height and narrower at the foot end. Its length is determined by the size of the deceased. The direction of the grave is completely arbitrary.

/264 cont./

756 787 Besides the remedies which the shaman must use for curing, his signs also predict fate and the future for him or tell him whether the sicknesses will become better or worse. They also tell him about events which are imminent. Thus he learns through them, for example, that sick persons will be coming to him on the following day with this or that illness or this or that request. For all these matters every shaman has his signs at definite parts of his body, those on the left half of his body generally signifying something unfavorable, those on the right half, something good. Thus the rise of the signs from the outer side of the right foot to the ankle means that the medicinal herbs are taking effect. If the signs rise from the outer side of the left foot, this is proof that the nyic must win and the bewitched one must die. If the signs rise on the right foot to the shin, a member of the family will die and his soul go to heaven. If the signs go along the inner side of the left foot, "pest" will come, and the sick person will become mentally ill. If the signs are felt between the right shin and the heel and they go toward the left side, this is an omen of a battle between the teyu and the nyic. If the signs move from the left ankle up to the hollows of the knees, the planted field is bewitched. Signs in the left calf announce the visit of an evil shaman; signs in the right calf, the visit of a good old woman; signs on the outer side of the right or left calves announce the visit of a nyic or a good old man, respectively. Signs that run down from the right knee cap announce the death of a person through tũs or gẽlyómp ("rainbow" or "mountain spirit" as spirit beings, see below /see pp. 191ff./). Signs on the /265/ left kneecap mean that the teyu will win in battle with the nyic; signs from the upper thighs to the hollows of the knees of the right foot, that the patient will die of a malignant "pest." If the signs go down from the left upper thigh, a bad person is walking by outside. If the signs go from the right hip to the foot, the wife will menstruate. If the signs are felt in the tenth rib on the right side, the sick person will soon die, since he has been stung by the mountain spirit. The signs on the left tenth rib announce the arrival of an evil person. If the signs go from the

763 783 828 756 787 826 763

/265 cont./

right ring finger up the arm to the heart, the person concerned will bury a relative on the next day. Signs in the palm of the right hand mean that the sick person will get well; signs in the palm of the left hand, that the mountain spirit is not accepting the gifts and the patient must die. By means of signs on the back of the left hand the mountain spirit makes it known that the offerings are insufficient. If the signs go from the palm of the right hand to the neck, this means "pest" from the Pijao. Signs in the right thumb and in the hand announce the appearance of a lost or strayed animal; signs in the corner of the left eye, that the lost animal has been stolen and has already been eaten by the thief; signs in the left arm announce the arrival of the ec spirit; signs in the right upper arm announce to the shaman that good people are asking him to be the sponsor at a christening. Signs on the head of the shaman announce that the nyic will send the pest, and if the signs go from the head into the left hand, the person is already bewitched. In these and similar ways of interpreting their signs, the shamans discover the nature of all illnesses and the means required to cure them. Thus their signs are their only treasure of experience, and if they do not feel them, or no longer feel them, they have lost the essential characteristic of being shamsns.

Besides the shamanistic signs described, for the teyu as well as for ordinary human beings of every age and sex dreams are an essential means of experience for looking into the future, as well as for confirmation of a foreign -- usually evil -- influence on one's own person. Just as the effects of evil magic on the individual are brought about through auto-suggestion, so, too, what is seen in a dream. The latter perhaps even more intensively because of a person's own, direct dream experience; only in this way can one understand the positively fatalistic attitude of the persons concerned. Our interpreter Victoriano, for example, is one of the most industrious and capable Calderun. He is determined not to remain socially on the Indio level of his village. He therefore takes /266/ work from time to time among the white colonists, in order to earn money for Colombian clothing. He is therefore

/266 cont./

115 787 834 534 greatly hated in the village. In an intoxicated state the men have often threatened to murder him. One day he came to us and said that we would have to hurry with our work, for he would soon die. He was by no means agitated when he said this, but smiled with an expression of absolute conviction. In answer to our question as to why, he stated that during the night he had dreamed of seeing himself in the grave. This is a sure sign that he must die. He would not let us ease his mind, for he knew, so he said, that he was unpopular in the village and he had been threatened with death anyway because he had seen more than the others, wore better clothes, and ate meat, instead of working in the village. For this reason the nyic would most certainly bring him to his death. It took several days and all our art of persuasion to get him away from this idea. Again and again we had to point out that, after all, he was a Christian, and as a precaution we had to give him many of our medications, before he would believe that perhaps he need not die [787] after all. In any case his medallion of the Virgin Mary, which he always carries with him, does not unconditionally help against 787 evil magic. In the following there are a few further examples of dreams that are significant in some way or other: if one dreams that he is bitten by a snake, it is a sign of bewitchment; if, however, in the dream another person kills this snake at the moment of biting, a teyu will put an end to the bewitchment. To dream of jaguars and cats indicates that there are graves of the Pijao under [783] the house. Someone will die of the "pest" of the Pijao if a person dreams that a jaguar is devouring his chickens. Dreaming about a funeral pile means that there is gold there. If one dreams about a [763] cow, his wife will die. If one kills a bull or a horse in a dream, a good person (a shaman) will die. If one is stung by wasps in a dream, it means future punishment. Carrying beams or a chicha trough in a dream means that one will soon assist at a funeral. To choke in a dream means war, captivity, or being put into prison. Moreover, it is always a bad sign to dream of arracacha; in case of a journey, one would, for example, be devoured by a jaguar in the páramo. Also, if one dreams that he is able to walk under a rock, it likewise means that a jaguar will devour him. If someone

If someone

/266 cont./

787 dreams of peté squash, he will be devoured by the Pijao, for this
[266] squash has black seeds, and the Pijao as man-eaters have /267/ black teeth. If one has been greatly amused in a dream at night and has laughed a great deal, he will have a great deal of vexation during the day. If it rained heavily in a dream at night, a chicken or something similar will be stolen the next day. If in a dream someone has ridden very fast all night long on a brown horse, the day will be beautiful, for the brown or red color is the color of the sun (the same word is used for brown and red); dreaming of riding a black horse, on the other hand, will cause a black cloud to come up the next day, and then it will rain. If, before sowing, someone dreams of a big lagoon that appears all green or has a great deal of green growth around it, this means that the subsequent sowing will produce a good harvest. Anyone who sees a black pig in his dream has in reality seen the heart of an evil shaman, that is to say, he, as a good human being, has met the wandering soul of an evil shaman; this is not a good sign, but neither is it so bad that one would have to fall ill on account of it. Dreaming about the slaughtering of a pig means that an evil sorcerer will die. If one dreams that a thorn entered his foot on
[763] the road, a snake will bite him. If one's tooth drops out in a dream, a close relative will die. If someone else kills a large rooster, his father will die, for the rooster is the heart of the father. But if a person himself slaughters a large rooster in a dream, he will murder his own father. If one dreams that he has worked a great deal in his field on one day, then wild animals will break
[754] into this field and destroy the entire crop. If a person dreams that
[763] he is falling into a deep hole and cannot get out again, this is a sign that he will die, for an evil sorcerer has thus stolen the soul of a human being, buried it in a deep hole, and stamped down the earth again.

756 If dreams and shamanistic signs of a relatively advanced spiritual attitude lead to the conclusion that there is a corresponding external ceremonial outfit for the shaman, we shall be disap-
[181] pointed. The shaman's staff (tama), to which a liana (nika) is added for certain ceremonies, is unadorned, poor, and inartistic, like the entire culture of the Paez.

/275 cont./

775 [828] 774 Old Celia Uriaga of Calderas, who told us two stories, but is not a shaman herself, reported the following: When a person sleeps and dreams, his taff leaves the body, goes everywhere, and experiences what the person is experiencing in his dream. When the person dies, ũns then leaves the person by way of the veins of the upper and lower arm, where one can feel the pulse, and finally by way of the finger tips. Taff also leaves the person, but in the form of a human being with white clothing. Whereas ũns goes to heaven, taff either stays near the body in the grave or goes about on earth, although not as taff, but as ǻhimos (ghost). It can be seen by the shamans at night, but also by human beings at midnight or around two o'clock at night, in the form of a human figure sitting by the wayside. It is not a real human being, however, but more like a wind. /276/ Ahimos is generally at the burial place, there where the corpse is buried and where the bones are.

According to the account of the old téoi Felisa, the ũns leaves the body upon the death of a human being and goes to heaven. It leaves the body by way of the lower arms, hands, and finger tips. 755 Felisa herself tries to hold back the ũns of a dying person by blow- 775 ing hard on his finger tips after she has previously taken a mouthful 763 of the herbs čáyuts and ǰuwéz as well as brandy. At the same time, [824] with the same herbs in her hands, she strokes the patient's arms from the finger tips upward, in order to hold back ũns. Taff leaves the human body before death. In doing so, it whistles. Felisa can see it. It wanders along a path, well dressed, and the shaman is able to bring it back by tearing its clothes with a very sharp-edged reed (nyſka), and then it is obliged to return to the body (cf. Ill. 199 /see p. 288/).

775 [825] Apart from the shamans, she is convinced that no one is able to see taff, except for dogs, when they sometimes howl for no apparent reason. Whereas ũns goes to heaven, taff remains on earth and goes 769 on living in its house as ǻhimos in the form of a breath of air. (No accessories are put in the grave with the dead, but on the following December 8, the Feast of the Immaculada, and recurrently each year, the relatives offer to the ǻhimos of their dead their favorite

/278 cont./

756 765 783 Then everybody goes, the shaman last, to the hole on the left side and spits coca into it; then everybody takes brandy and squirts it into the air toward the left. After that those who are to be purified start to undress, and each one takes a seat on one of the stones. The helpers of the shaman bring vast quantities of water -- always mixed with herbs and cow excrement -- in their calabashes, and then the very vigorous washing of the body begins. The water is first poured over the head, then over the body, front and back, so generously that everyone must have at least 25 liters of water run over him. The people themselves rub their bodies very thoroughly. In conclusion the shaman places a few herbs on the head of each one. After that, too, the shaman must again fight his battle with staff and liana in the air and squirt brandy toward the left. Then each one stands up individually and the shaman passes his shaman staff and herbs laterally around him from left to right and from bottom to top. Again and again the shaman and the people drink brandy, which they spit out in the air to the left.

After the ablutions of the mourners, followed by the ablutions of the assistants and the shaman, all sit down again in their old places, opposite the stones. The shaman sits down beside them, the staff stuck in the ground before him, his mouth completely full of coca and tobacco. In addition, at short intervals, he takes a [787] swallow of brandy. He sits this way for about 20 minutes, chewing and drinking, and then he says that the signs in his hand are very [763] bad and that soon someone will die. One of the young men present, the nephew of the deceased and helper of the shaman during the purification, asks who is going to die or whether it might even be he himself. The shaman, who has been talking monotonously to himself and keeps staring at one spot, answers, without turning his head, that he does not know who will die. The shaman remains sitting a while longer, constantly chewing coca and drinking brandy, and then he gets up and the people sit down in a row behind the stones, first the men, then the women. The shaman takes herbs in his hands, spits the freshly chewed coca with tobacco on them, and passes this around the bodies of all present, always from the lower left, up the side to the head, and down again on the right side, then up the back

/305 cont./

539 The Paez youth could now go to the house of his master, and he showed him the pot of gold and reported his experience. He gave the gold to his master. The latter gave him a great deal of meat to eat and also gave him a fine bed to sleep in. When the youth lay down in it, he died.

[781 825 763] Comment of the narrator: A Paez who has an encounter with a Pijao or a jaguar may report this to people after half a year at the earliest, or, still better, not until a year later. If he does so earlier, he must die, as the following story, too, shows.

A Pijao met two Paez men in the mountains, one of whom was very ugly and dirty and the other very clean and handsome. The Pijao killed the clean one and devoured him on the spot. He first wanted to wash the ugly and dirty one and therefore went to a brook with him. The dirty Paez man, however, could swim, /306/ dived into the water, and swam away. The Pijao man, like all Pijao, was unable to swim and threw stones and earth into the water, but nothing helped. The Paez man was able to escape. Then the Pijao, very sad, remained behind on the shore. The dirty Paez went to his house and told his family about his experience, and then he, too, had to die.

16. The Paez with the Ax

A Pijao went into the mountains to catch birds. For this he used a stick smeared with a substance similar to glue, with which he touched the birds so that they remained stuck to it. He did this for many years. One day he came to the house of a Paez, whose owner, however, was not there. In the house lay only an ax (as the narrator added: made of iron, for the Pijao are not familiar with any kind of tools, neither knife nor axes. To prepare their fields for planting, they can only split the bark of trees with stones, whereupon they dry in the course of a year. After this time the Pijao plant their maize on the field with dead trees standing on it. Thus, since they have no machetes to fell trees, they cannot lay out proper burned-off fields, like the Paez, although they are acquainted with fire.)

2: Pittier de Fábrega E-4, 5 (1906) 1907
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marriage bonds were not definitely made until experiment indicated the fecundity of the woman, and that the union was dissolved at the will of the husband if the wife proved to be barren. The same authority informs us that the wife had to give her husband the necessary clothing, while the husband provided food for the family.

A custom mentioned by Castillo was that during menses the women spent the time sitting in small huts expressly built for that purpose, for fear of contaminating the common dwelling and of bringing disease and death to its occupants.

Rodriguez relates another custom in connection with childbirth and death: ". . . y siempre que pare la mujer, ó que muere alguno de su familia, desamparan la casa, dexando en ella al difunto con cantidad de bastimento y de la chicha, brebage, que beben: y á las casas donde parió la mujer, las dejan con las inmundicias de el parto, y acabadas de nacer las criatures, las laban, y se vañan sus madres, poniendose en viaje á buscar nuevo paraje para su habitacion, que siempre procuran sea en parte muy fragosa, por no ser visitados."

These details are confirmed by Castillo and were probably still observed in his time. As to what is done at present, and regarding the family organization in general, it is very difficult to obtain reliable information. The Indians are very jealous of their women, do not tolerate in them any intercourse with strangers, and become instantly distrustful when questioned about family matters.

With reference to death, Castillo differs from Rodriguez in that he states that a dying person was taken from the house, so that he did not actually die in it, and that the dwelling was destroyed by fire. He does not mention the custom of leaving food near the corpse, but states that the body was buried and a fence built around the grave.

Diseases

No diseases came under my observation during my stay at Huila and Tacueyó, and the Indians rather impressed me as being a healthy people. But if their vocabulary affords suffi-

4:Bernal Villa--48 E-5 (1952-1953) 1953 SC15 Paez SC15

526 /214 cont./
796 reach the houses, where they have a short rest while their
492 owners greedily drink the guarapo offered them by the occupants.

796 The fiesteros and albaceros, accompanied by a great
793 number of people, go once more to the priest. They bring him the names of the fiesteros for the following year. The priest reads aloud the names of the fiesteros, the albaceros, and the mayordomos. The pronunciation of each name is accompanied by the ringing of a bell which is entrusted to a fiscal; when the announcement is over, there is a general pealing of bells. Each fiestero is advised by 15 to 20 mayordomos.

796 Then, kneeling in front of the church door, the old fiesteros hand over the banners to the new ones. They form a procession, and upon ending it, in the same spot where the banners were exchanged, they hand them over to the síndico, who waves them in the air one by one and ends by seeming to [787] drive them into the ground. If by chance the banner wraps it- [763] self around its own staff, some misfortune will befall the new fiestero. As a rule it is an omen of death, which fills with great sadness the fiestero whose banner had this happen to it.

Now each fiestero goes home, bearing in his hands the banner of the saint.

XXI

Banquet for the Albacero

796 After the procession the fiestero goes to the house of the
574 albacero, where he receives attention with the above-mentioned calabashes of chicha and bottles of aguardiente. When this feast is over, the company moves to the house of the fiestero. In the center of the sala there stands next to the pango the table with two burning candles at the ends, the calabashes of chicha, and the liters of aguardiente. The albacero, síndico,

/228 cont./

755 indicating hope, for if they moved from the knee to the foot,
756 there would be no need to receive the coca, tobacco, or
[127] aguardiente, for the patient would be incurable. Only when the signs are favorable does he take the pouch of remedies received from the patient and pass it around in the same way as he did the remedies, with the aim of invoking Thunder and Kallumb, his helpers.

75 He orders the patient to chew the bundle of remedies which he presented to him not long before. He picks up the tama (5) in his hands and blows on it with the remedies that he

5. Cf. below, "The tama" /see pp. 17-18/.

is chewing, which are the same as those chewed by the patient, for the purpose of preventing the ptans ("dirt") sent by the [276] sorcerers from surprising the curer and killing him. In this case he may have the mambe /lime to be chewed with coca, or the coca and lime together/ in his hand and nevertheless remain motionless, with blood running from his mouth. Then, and to the front, he drives in the tama, the weapon of Thunder, to indicate to him that he is not working in a bad way, but in such a way and in accordance with his teachings. Before putting it in the ground, he passes it around his body so that it will protect him from the ptans.

[824] Next to the tama he puts the bottle of aguardiente, which
● [763] he places a sprig of chayuts; if it remains upright and floats, it is a good sign, while if it tilts and sinks to the bottom, it is an omen of death. On top of the bottle he puts a small calabash to measure the aguardiente, in which is also put a sprig /229/ of chayuts; it serves as a preventive, for it prevents the ptans from catching the curer unprepared and killing him.

[276] Then he puts a handful of coca in his mouth and begins to chew; he remains seated, almost motionless, his eyes trained on the room and on the tama, attentive to the slightest motion;

/249 cont./

787 To dream of jaguars and cats, there is a Pijao "huaca" inside the house.

To dream of a hearth, there is gold at the spot.

• [763] To dream that a jaguar is eating the chickens, the person will die of the Pijao pest.

To dream of a cow, the wife will die.

To dream of killing a bull or a horse, a good person will die (curers):

To dream that wasps are stinging him, they are going to catch him.

[763] /250/ To dream that the teeth are falling out painlessly, a close relative will die.

To dream of eating ají, the person will become angry for insignificant reasons.

To dream of finding a new chumbe /band/, they are working for the rainbow to sting him; if he dreamed that he was wrapped in it, the rainbow has stung him.

To dream of carrying beams or canoes, he will help to bury a dead person.

To dream of receiving silver coins, he will suffer from blennorrhagia.

To dream of drowning, there will be a war and he will be taken prisoner, or he will simply be drafted into the army.

* 751 Payment of the Te eu. As a rule, the curers do not collect fees either in money or in kind. Their services are free. In the confirmation of the profusion the first thing that Thunder recommends is to be charitable toward people. One curer states that he does not cure as a business, for he collects neither money nor animals; people reward him with a small gift. Another curer is more dogmatic. To exploit people is to incur God's anger. The people's gratitude is always expressed in the "provisions" (meat, chicha, and aguardiente).

Out of the articles that the patient brings them for the treatments, only a little coca is left over for them. From the ceremonies for the initiation of the harvest they receive cooked

* /252 cont./

*756 They are very tractable, friendly, and in our cultural
156 terms we would say that they have a marvelous gift for dealing
157 with people.

[886] When they grow old, they cease to perceive the signs.
[787] They believe that when a curer dies, his death is heralded
[821] by thunder. They live in permanent tension to counter the
attacks of sorcerers. At the slightest symptom, they go to their
●[763] kachí to divine and to take the appropriate precautions. They
eat little so as not to sleep at night; they do not suffer from
insomnia. They refrain from sexual relations and from ají
during their treatments.

[734] They attract the entire concern of the community when
epidemics occur. The true curers, those conscious of their
profession, are temperate, engrossed in the fight against sick-
ness, and of a kindly disposition. They inspire trust and do
not show egoism; they readily explain the secrets of their pro-
fession.

*756 Competition among the Té eu. Some rivalry seems to
578 exist among the curers, and the natives even list the zones of
action of the curers. It is certain that a curer will boast of
having overpowered another in the latter's own area of practice.
A curer from Santa Rosa tells how he overpowered a colleague.

755 The informant went to give treatments to a white patient
*756 at Alto de Atarraya. There he found another curer who was
578 giving remedies that were useless. The patient provided for
them very well, with abundant chicha and aguardiente. The
new arrival drank with care. His colleague had already eaten
the pork, but the patient was following /253/ him. The two
curers prepared to fight. The new curer took his tama and
his coca and at nine at night prepared to divine. His assisting
spirit told him that the other one had given false remedies.
Thus he had to learn the effective remedies. He discovered
that the harm had been done by a native servant girl, along with
some neighbors who did not like him. At once he called in
the cook in order to question her and make sure of what she had

Hernández de Alba E-5,4 (no date) 1946 SC15 Paez SC15
Moguex

The graves were "large and deep," and chiefs were buried with some of their wives and with food and chicha (Cieza, 1932, ch. 32).

In Colonial times, according to Del Castillo, the *Páez* removed a dying person from his hut but burned the house if anyone died in it. They had given up cremation, however, and buried in the earth, building a fence around the grave. Today, they cover the corpse with a white shroud and place it in the middle of the house with candles and flowers. Here it is watched over one night by relatives and friends, and then buried in a cemetery, where each relative tosses some earth into the grave saying, "Go with God." The mourners then bathe in the river without disrobing, and in the evening hold a banquet with chicha, sancocho (vegetable stew), meat, and tortillas. For 9 days a cross, a container of water, and a candle must be kept on the deceased's bed, the water being kept there so that the soul may drink. The relatives pray every night. A month after the death, a shaman purifies the house. The relatives and friends kill a pig, cut it lengthwise in two halves, one for the shaman, the other for the ceremonial banquet. The shaman sweeps the house floor with the pig's legs and some special branches, which are later buried. He chews coca, says some unintelligible words, and spits leaves on the house walls. The residents and guests then enter the house for the final proof of purification. The shaman, standing in the center of the house, gives a dog half a tortilla. If the dog does not die, he divides the other half among those present. He does the same with a piece of cooked meat, and if the dog still does not die, he blows chicha in all directions in the hut, and then divides what remains with those present. The hut and food are then declared clean The food is then eaten and much chicha drunk.

The modern burial customs of the *Moguex* differ somewhat from those of the *Páez*. The former dance for 9 days before and after burying a dead child. Because of the special ceremonies for adults, young Indians gather and prepare wood to be burned at their own funerals. When an adult dies, relatives and friends bring wood, food, and money to the house, and work for his family, who pray and weep for 3 days over the body. On the fourth day, they carry the body in a procession to the cemetery. Upon passing a house or inn where the deceased was accustomed to take chicha, they stop and drink. The burial procedure is like that of the *Páez*. Back at the house, they purify the objects used by the deceased over the fire, and leave his clothes and the hide he used as a bed at the river 9 days, after which they may be used. Meanwhile, the guests remain with the deceased's family, helping them. On the 9th day, they extinguish all lights and go to the nearest hill to mourn, while a shaman remains in the house to catch the soul of the deceased. He chews coca, spits it in all directions, and beats around with sticks to make the soul come out. Then he lights

7:Hernández de Alba E-5/(no date) 1946 SC15 Paez SC15
Moguex

754 upon them by the missionaries. The power to do evil is not limited to the witches, but is possessed by anyone who entertains a momentary feeling of envy, and to women, who may not walk over a stick or a cord [841] stretched on the ground. Contact with women during their men- [846] struation or during the days following childbirth causes the "mokokoy" [753] to persecute the men and make them ill.

825 Animals possess the power to prognosticate evil. A document 787 written in 1730 [14] tells that an Indian killed a rooster because he had 763 crowed before daybreak, and said, "Rooster, you are forecasting my death, but I shall kill you first." They believe the same thing when certain birds sing. For example, the call of an owl at midnight brings death to someone. And certain small birds called "ulchik" and others called "bich" warn whomever hears their singing that he will meet with disaster. The box turtle follows people warning them that they are going to die.

825 Del Castillo says that the Indians will not strike white dogs, so that 775 they will not be bitten by them when they enter the future life.

The belief in spirits (kl'iumb) is quite general. Among these 776 spirits is the "pitsuala" which persecutes people, makes them ill, and 753 even kills them. The rainbow, or "Etskituna," causes a rash to break [821] out all over the body of anyone who ventures out while the rainbow shines, and the drizzle that generally accompanies the rainbow will harm a person who gets wet in it if he does not bathe immediately. When the rainbow appears, they stay indoors, and blow or spit tobacco in its direction.

776 They believe that the lagoon on the snowcapped peak, Huila, is [823] charmed, and that if they try to go near it wind and hail storms rise. [821] Supernatural evil forces are supposed to be present during many social activities, such as dancing, meetings, funerals, house building, [491] and bridge construction. When a bridge is built, two Indians beat [331] the water constantly to drive away evil spirits. When traveling on [484] the mountains they place small stones or coins on top of some large [782] natural rock to assure a successful trip and to avoid angering the spirit of the mountain.

[825] Sometimes these spiritual forces assume a bodily form, as in the [753] case of the fireflies, which bring diseases or which may be wrapped in [754] yuca María leaves and placed in the path of an intended victim. Most feared are the ghosts of the dead, which consequently are the 782 most propitiated. The *Moguex* and the *Páez* ask their permission to 769 dance, and honor them in a special rite, which blends old beliefs with [775] new religious concepts. Thus, offerings are made to the souls during the first days o November, or whenever the curate is able to visit the Indian village. Each person offers some products from his farm, in-

[14] Statement made by Javier de Orosco y Cuellar in a lawsuit by the Indians of Tobolma for the possession of land. From the ecclesiastical files of Belalcázar, or Páez.